[redacted]

Must Remain in
Transcription Room

M 2430

JIV/Coffee

Sat/Sun July 13/14, 1974

MUSIC

MR. NYLAND: I hope you are not too much disturbed by Watergate and the economy. I hope you can see it as something that must take place. As, one can even assume, that there is a certain intelligence functioning. Either a reorganization or something that has to be told to mankind as a whole. Not limited to only America but to the whole earth; shaken up. And that a man like Nixon, is probably an instrument, very much the same, I say, like Hitler. Whatever the opinions are, that there is a very definite reason for his existence, very much like Judas also. All these people who affect us in a very definite way and cause a great deal of trouble and difficulty, maybe, to wake us up. If you can take these experiences personally in that way, it will be a great help. There is very little one can do about it to change them. I think they are in accordance to a very definite law, very much the same as a man lives his life in accordance to a law which perhaps is explained in the palm of his hands. One cannot get away from these kinds of things even if you have to admit that you don't understand it. Because who, after all, are we that we should understand such cosmic phenomena? But that is, you might say, neither here nor there, because we still are fighting, fighting it out with ourselves, with our own nature, and the creation of our own world, also in the best way we can. What are we going to do with it? How will we be affect-

ed? How can you take it? What can you extract from it? Like each day certain things take place and you have to live the day. And you have to take from it what you can. What is there that you can turn into a positive value to help you to grow up? You see we are working at the present time to try to make something solid out of the group. And we make a few changes here and there because it is necessary when one once recognizes the situation which does not seem to answer to a certain purpose. One must be flexible enough to make adjustments. It does not mean that what one originally conceives is the right kind of a concept. But in any event at certain times one does the best what one can with one's mind, and put into practice of that what one has conceived originally as an ideal. One may have to change the method without changing the ideal. And sometimes one has to change the ideal. Because in learning to try to achieve that what is in the future as an aim, it may be quite possible that one learns. And then profiting by that kind of knowledge, the description of an aim may change. All that, I think, is inherent in growth and inherent in progress. The more we can be free from the affairs of the earth, the more perspective we can have. And therefore the ideal for oneself even in subjectivity can be understood better if one could have a viewpoint a little bit away from this Earth, and a little less bondage.

We are organizing here and there different things that we have started and perhaps stop things which are not useful, perhaps not even efficient. Not necessarily deleterious, but not reaching what I think we can reach. And as long as that belief is there, that we can reach certain situations better than what they are at the present time, I think we should not let go. We

should continue to see if certain things can be actualized for ourselves and for the group as a whole, so that even with the acceptance of forms of esoteric knowledge through Gurdjieff, the realization is of course always there, that esoteric knowledge is given to mankind to be able to make his life first miserable and then, adjusting himself, make it profitable for him. The accent in anything that we should do depends on the kind of an aim in connection with the growth of himself. And I think what one should really become clear about is, we want to Work for that kind of an aim to grow up and to develop as a man can develop within the confines of the earth itself even with the bondage being what it is, not to let go of that kind of an aim until one has lived one's life on the earth and has fulfilled the obligations which might have been laid upon one.

I think the obligations on us, each person wishing to develop more and more in the spiritual direction, or more and more believing that his material life as it is given on the earth and which is subjective, has another aim also and he has to uncover that. And that is really what we are trying to do. And so I feel that how often you can be reminded of that kind of an aim during the day, the day need not be lost entirely in unconsciousness. When we are busy with activities in order to earn a living or to have something to do, the main purpose is really to see what one is in reality.

For instance with construction. We are changing certain things

because it is necessary for each person who is working in ordinary life to know how he spends his time, ~~is~~ so that at the end of the day he can realize what actually he has done. You see we do the same thing when we talk about unrolling the film. How has a day begun? How did it begin? How did we spend it during the day? And what, with what do we end up? Its extremely useful to unroll the film in an objective ~~xxx~~ sense. To see what you have been, where you spent the time, where the energy went, and what you accomplished having now in mind with your own aim to have grown up, to have profited by experiences and being able to utilize, and perhaps even tomorrow. That is the idea of a group. To be reminded together of that aim. It doesn't matter that sometimes you don't want to hear about it. I think each person goes through stages of that kind not wanting to be reminded of Work. And then he must be left alone, ~~A~~t the same time he has to have a certain kind of discipline for his life. He must know what he has been doing during the day. The same way as he would know if the film that he unrolls is consecutive, if it didn't have any hiatuses (sp) But aside from that, the expenditure of one's time for a certain purpose is important for more than one reason. Not only that we are limited in having a certain amount of energy and that what we produce as a result has to be a ~~bit~~ IN connect~~ed~~ION with an aim set when one is in ordinary life as having made a promise. It does not always and only apply to the Construction Company. It applies to each, let's say, store we have. How many books do we sell? At the end of the day how much maney came in, the Railroad Store? What work have we done regarding th e Bakery? What did we do with the printing? What was it when we manufacture things? And spending our day wisely and expenditure of energy wisely. Expenditures of money, so that we

knew where this went and something else went. And all such things at the end of the day, if you want to take that time. I think it is very necessary to take the time, to see for ten minutes between nine and ten I was here, between ten and twelve something else. And sometimes in a general way, say yes between nine and five I was very busy, I didn't even think about Work, but I think of the time spent. Time spent is a very useful factor. It can be expressed for oneself in the realization of a responsibility. At the same time it can be converted into different terminologies: one, accomplishment, the other expenditure in the form of money. And so this is what I would like to see with the construction, with everyone busy in activities. Always having in mind what do I accomplish for myself. The other things become really secondary, when you have in mind something that you want to do in connection with your own life. And to be reminded of that is a very useful thing.

You see we have many groups now with cassettes sent in. I mentioned the other day how wonderful sometimes such groups are when they talk, and start, and something starts to open up. Very small in the beginning and very undeveloped. And every once in a while one feels that we know so much more or we have certain advantages that they don't have, but it is good for different people who are here not to see what they can do in answering and to enter into that kind of a group even a few days later. To see if they can be of some help to the group. The emphasis always in answering is placed on becoming part of the group itself. The emphasis is not to geve a lecture to them mostly about your own experience. You have to understand what they are trying to do among themselves, and their discussion always has to be referred to. Who is this and that and why? And then perhaps you can offer suggestions for such a group so that if they receive it a week later, which we always hope to do, that then they will remember what they have been saying. But if you make it too rhetorical simply saying like, let's say at most the quotation from a book, there is no personality involved. Even if you describe your own person and what you have done, it doesn't help them - not that much. You have to understand their life. And if you emphasize what they have

been saying, you can enter into the world which was created during a meeting. But it's only a small matter, very useful for those who want to answer, because it gives them a chance really to find out for themselves what they do know, and how they would have answered certain questions that come up in such a meeting.

Together with that we have a fairly large correspondence, also necessary. Very, very useful to write letters and to write letters in such a way that they are clear in the formulation of an idea ala Gurdjieff, ala objectivity. Reasoning of course then based more on what you yourself have experienced, at the same time linking it up with the thoughts and the feelings of the letter you are answering. And it takes a little time but it's very rewarding. Those are good attempts on the part of us as a group, and I think they must be encouraged and also helped. I think you should every once in a while become interested in what someone else is writing to other people or what they are answering to other groups to find out what actually is going on as a totality of an intellectual exchange in the group itself, becoming more and more acquainted with the different people who are here or whatever they are doing. Leaving out those who cannot as yet form their, their particular words in a good enough way; but also that you consider it more or less important and not constantly finding an excuse that you didn't have the time for it. Sit up a little late even if you are tired. It doesn't really matter so much if you want to do it.

At the same time there are other ways also and I am not emphasizing the necessity for everyone to work more, because it would be nonsense. I don't even know how much you work. And it is not my particular plan, and I have no wish at all, not even to encourage you, ~~than~~ and only to say there is a possibility, look at it. There are certain things that are available. Take them. If you can take them to heart, do with it what ever you can do and then maybe you can profit by it.

We've had little groups, small groups, very good for many purposes. Different people getting together who are friends so that when you talk you can let your hair down. They have to be friends. I've said that from the very beginning, that a small group starts with one or two, then three, then four, then five. And if it doesn't work out, stop the group, go somewhere else, do whatever you can. Temporarily stop working with it. But also I feel this, that such people who make an attempt to get together and want to talk about Work, maybe they cannot get everything out of Gurdjieff's. Maybe they don't even get it out of meetings we have. Maybe it is necessary to have an exchange. And so for the next-- I do not know how many little groups there are, I will try to find upt, probably ten --And I think what I would like to do is to have a meeting with them. Every one of them, I would like to sit in. Just for once maybe, maybe more, I do not know. But then to have a chance of a small conversation between just a few people, and then they can talk and ask questions. If I can answer, I will but there will be a conversation between us. And I will go from one little group to another. I would like to meet at the places where they have met so that that becomes more familiar instead of asking them to come to Firefly or to come to my office. I think we

keep it much more convenient if I just adapt myself to the conditions as they are and then see what we can do with it.

There are people who come from Boston. I would like to talk with them, because they make an attempt to come here. We will do that if we can. There are people here from Texas, from Madison, from some other places. They come here and I don't know if they get what they ought to get. I would like to meet with them. I would like to take time off to spend half an hour with three or four instead of just having individual conversations with each one. Either way it would be alright but I think it would be more useful if we could make out of that a little bit of a group without any fanfare, no particular fuss, just alittle talk so that they can feel more at home and see the reason of the group. And incidently it will help me a great deal to become more and more familiar with the different people we have in this group.

The new people - I would like to talk with them, with the help of some of the others who have already that kind of a task to make the new ones who come in feel at home. And also it would give me an opportunity to see at what level they are living. The new ones, I now mean, who want to come in, who want to find out for themselves if they actually wish to find out, or if it is just a matter of curiosity. If we should make up our mind not to waste it as far as time is concerned, and the mental factors which are involved in thinking and talking.

I would like to know how can we raise the level of the group as a whole with the aid of many others who can and wish to do that. There has to be more and more a division of work and the delegation of responsibility. I am preparing for my death. I

want to make sure that certain things are done before I go which can help a group to continue to exist if there is a real reason for the existence and if there is a real wish to maintain it. We are not as yet at that particular point I call "fa" to see that what is a group now is permanent already. It isn't. I am so afraid when I listen to cassettes, when I listen to tapes, when I listen to discussions and so forth. And I still have a feeling every once and a while, I wished I were there. It is not a conceit. It is only based on a little more experience. But as long as I have the feeling that I would like to introduce a little more clarity, I do it really for two reasons. One is, don't waste too much time if you actually want to find out about your life. It is much simpler than you think. And the other is, that if there is an understanding of that kind of necessity for permanency, you will be able to have a group that can sustain itself and to come to that point.

You see, all these kinds of responsibilities have to be shared, and they have to be understood. And there has to be willingness really to get together every once and a while for that particular aim. Because if you wish to continue to Work by yourself, you will need a group to test your so-called wisdom and to see even if there might be some criticism, so that they can tell you in their friendship about the value of yourself and your appearance. And you may have a chance to talk about your motivation pure as it might be but sometimes perhaps not being understood. And that there is a chance of that kind of an exchange to have really truth appear where before was misunderstanding.

If one can really have in mind an aim for all of us, that we

have to face our own death at a certain time in the future, that then during this period one wants to make as much use of the opportunities as they are given for the purposes of becoming free, to the extent that it is possible for us as a group. I am now singling out us as a group. I am not talking about mankind. I am not talking about this country. I am not talking about the rest of the earth. I am not that kind of a person now because I can not have that interest. Moreover I never would have the knowledge. We have to limit ourselves to what are the possibilities and the capacities of what we can do as a group with the material there is in this group. The people who are now working together and coming together in a while, I want to talk about their spiritual life and the possibility of building the soul or whichever way you want to explain it for yourself: the question of the development of one's inner life. Those who believe in the possible evolution of a man as he is on earth trying to understand why he is here in the first place, with what he has to work in the second place, and to understand that what might be the potentiality of what is at the present time his actual existence.

And so that is the sole reason of wanting to talk. And if we can not do that in that manner, I am not saying that the way I happen to talk about it is the only way to talk. I think it is necessary for each person to express whatever there is, based on their own experience, their own life, because it is fully as important, that kind of life for them as my life is for me. And there is no question of attaching any more value or less value to it. It's always the relationship between that what is not known and that what is known. And to change the knowledge of oneself into the actual understanding based on an experience, which then if

we know that once and for all and in all kind of conditions, and seeing oneself the way we are actually and ~~fixing~~ being truthful about it, then it will form the foundation for the possibility of a further growth of a group.

If we can get to the foundation before I die, I will be very happy. Because the erection of a house is many times determined by the foundation that you set out with. And if that foundation is firm enough, if there are no particular difficulties involved than in? only seeing it, there is the platform, or there are the dimensions; that house requires a certain height, as it requires a certain roof, as it requires a certain place where windows are and doors are for the living in that house which is defined now by the first ground plan. Then it is quite all right to build, because you won't go far wrong after the foundation has been sufficiently solidified.

Where is that for us? Where is that solidity of a group? Of course it is based on a nucleus which supports it. But then that nucleus has to have an understanding among themselves, a willingness to exchange, and continue regardless of difficulties that might be in the way. And in that sense of course we do know a little bit about such relationships. But we also know how easily it is to forget it and then even with the best of intentions, five minutes later you are caught again in an unconscious expression. How to prevent that? What to do about it, to remind each other to have in mind these ideas. We're here. There is the Barn, a symbol. Amity, a symbol. Our little Chardavogne village as a beginning, a symbol. The Barn activities, a symbol. The different activities as a whole, also symbolic. Of what? Of the kind of work we want to have as little knots for a net joining them together to give the net as a whole strength. So that each person can be caught in that net, and caught by spirituality. Not caught by ordinary life, or the earth, or the law of gravitation. But caught by that what they wish to create first. Caught by the wisdom of

an 'I'. Caught by the understanding of Magnetic Center which then within the confines of such a net, if that is the right kind of comparison - can actually start to speak of how to maintain the strength.

You see, we do need first the freedom and the experience of it, because we want to find out first what is the foundation and how should we ourselves with our unconscious ways of behaving, our mind and our feeling, understand first what is needed for becoming truthful about oneself. And that the only freedom can be based on that kind of ~~truth~~ which is acceptable to everybody. Because that makes it absolute. You know when any statement is made and each person can agree, it becomes objective. But at the same time each statement as made, must be able to be imitated or reached also by anyone else. When one talks about scientific method, one must know that the description of that what changes one substance into another in accordance with certain natural laws of temperature, and pressure, and volume and whatever may be involved - the presences of certain chemicals and catalyzers - everything that is concerned with the acquisition of that kind of knowledge to create certain conditions under which then because of the continuations of such a progress and a process, that actually certain things are reached which have a very definite value which is absolute for any other scientist.

I say within this group we have to come to such truth about ourselves. Like Gurdjieff has described many times in those little groups, the Seekers after Truth, verifying what we have been doing to see if we can use ~~the~~ a language that can be understood, an exact language of course. Because it will be a prescription and an actual description of one's experience, psychologically understood, and not so easily put in words. But at least not only based on a little bit of feeling. Actually that what is the language of oneself when one wants to have a mind be clear and the feeling correct and help is only expressed in the language of one's behavior. That is what we have to learn.

How is this language made up of the different letters of forms of behavior, indicating then by behavior only certain words, in the real sense of the word, that I, in my life, represent that what otherwise could be written in a book. That in my attitude towards other people, there has to be an open mind of seeing and wishing to find out and an open mind to wish to receive that what exists. And to try to understand others by means of my own knowledge, by wishing to give that what is possession of me (?). And then parting with it and sharing, that it can be received by others if it happens to be the right kind of way to fit into their psychology.

You see, this is a whole process that we talk about when we work together. How can I help? Only when I have something to give. And in order to be able to work for myself perhaps there is a chance at a certain time to be able to give things. Only when I have Worked for it and it has become my own. I cannot give anything that God has given me, unless I am willing even (?) to part with it. I cannot even give a little note that says: you ask God because He may not wish to give it to someone else (?). I do not know. How can I, being a person living now, and living in the group actually? It is not an example. Don't misunderstand me, It is a language of behavior forms of a personality, who is then by his own reasoning and feeling acting out what are the spiritual values within himself. That more and more an expression of one's inner life utilizes the form (?) which has been given as a human being walking on this earth, and doing this and that constantly with that what is the inner knowledge of himself and his wish not to be selfish in that whatever he may be, and wishing to give and to share and to be emotionally involved in anyone. And then finding the language of an emotion by means ~~menas~~ of his behavior in a physical sense. That is where we have to start. Because that kind of an idea of course

is recognized by one's mind. If you want to really live, if you want to find out first what your aim is, try to make it very clear in simple words what is involved and then start, by God, Working. Do something. Don't sit. Don't wait too long. Don't consider too much. It is far better that you start to be in motion. Even if there are a little bit of mistakes, you can straighten that out. You are not going too far. You won't fall into a precipice that easily. But you must do something. When there is something that is there within you that you wish to say, if you can say it, you ought to make an attempt to say it.

That is why the little groups are good, because there in the midst of friendship you can say what's really on your heart, not only what is on your mind. When one is in a group as a whole, one listens to the questions. One tries to find out where they, those questioners, are. What actually compels them sometimes to wish to ask a question. To be able to distinguish the tonality of the kind of question and judging by that kind of tonality where the origin was, where the question actually started from. And why they are interested even in formulating it and asking something. Do they honestly wish to know? That of course is sensitivity of a certain kind. It may be quite difficult to find out. But one makes attempts and practice, and practice will help. But it has to be done the emphasis ~~(?)~~ is always on their doing, even if their doing is expressed in a posture. It is already a form of life which can be understood by someone else also recognizing life in the way a person walks or behaves or talks or shakes your hand, or is willing to listen, or turns his head towards you, or uses his eyes to look at you.

This I hope for. I can only say I hope. I can only hope for the possibility of seeing it, on the part of ourselves, that we are reminded many many times, that we fail in small ways, and that the

world, our world made up of very small things. (?) I've said sometimes that wisdom is an accumulation of tact. And tact is wisdom in very small matters. Objectivity is acquired by the observation of very small activities. A moving of a hand reminding one not only of aliveness, but the necessity of awareness. That what is then taking place as a form behaving to see it objectively and impartially. The different thoughts, and we must come to that gradually, to be able to observe the thought process. To observe also one's feeling and keep on ( ) impartial attitude towards that what is taking place, to get away from this idea that not only do we ~~fail~~ (feel) and we know it but we also become responsible for what we feel and what we allow. And to have towards that the same attitude as the acceptance of the behavior form of the physical body. Because much of that is true to a type.

That what is astrologically explainable many times, much more than you think or even you are willing to admit, and that the study of that kind will be extremely helpful. And of course we say in general: oh, that's a Cancer or that's a such and such, and he's a Scorpio. Of course we know a little bit of that. Then you say: what is the rising sign? Well, I don't know. And then you talk about the moon influence. You don't even know that. And in general it is so superficial. But if you want to find out what you are, and if you have a good deal of information already about yourself with which you are acquainted and which approaches really truthful statements when you want to describe them, maybe a great deal of that what you experience on the part of others to which you react could be explained because you are what you are in a mechanical sense. And maybe astrology can be of some value. Statements of others, the impressions you create on others will be of value. There is already a little bit of that kind of objectivity in it, when it is a mechanical process. Because you are not going to change that mechanical process that easily, when it has been set out to behave in a certain way. You are not changing a machine. When it is running and you wish it to run differently, you have to change the parts. You have to change the conditions. But if you let the machine run, he runs in accordance to type.

And so it is with a personality. We all do that unconsciously. We all have been influenced by a variety of different conditions outside or inside even. Things of education. Things that have been laid on us. The influence of father and mother and the rest. Teachers and whatever it may be. Books we have read. All the different things that we talk about, sometimes superficially, sometimes a little deeper. All of that belongs to our unconscious existence. And one has to find out why I get angry about so and so not doing what I would like him to do. And he probably having the same attitude towards me. And I don't do what he wishes because I don't do it in my way--I don't do it in his way--I do it in my own way. And does he know it? And does he want to know it? If I say someone is selfish, am I selfish in saying it in order to protect myself because the selfish person has hurt me? And things of that kind, one has to continue to think about it because they all belong to the accumulation of self-knowledge. And having all such facts together, you have to purify the facts by means of objectivity. You collect first what there is available of yourself with the knowledge that is available. And then you introduce, I call it a catalyst, for the purification process of certain facts about yourself. You try to become to more--come more and more to essential values to what you are so-called in reality. And even that is not sufficient, but time after time thinking about it, considering, having a little memory of just now what has been in the past, just half a minute ago. That what still is the sound of your voice, and you remember it because the reverberations are still in your chest. These kind of considerations of oneself and what one actually is in behavior will start to give a little bit of material for the foundation. It is not strong and it surely is not absolute as yet, because there are many factors that still have to be fulfilled before you come to this kind of a conclusion.

But the most important is that the opinion of someone else checks with your own, if such a person could be your conscious friend. In unconsciousness a friendship will not tell you what your faults are. They are too afraid and they prefer the relationship to remain undisturbed. I think we have to learn to be a little bit

more open, giving room for the other person to explain, but quite definitely daring to say what we actually feel. And put it in such a word that it is necessary for the other to understand the well meaning of it without criticism. We still have to go a long way in that kind of exchange in our group.

We are not willing to take the time off to do it. Instead we will get angry and we turn around and let the other stew in his own juice. You see, maybe the responsibility extends a little bit further than ~~what~~ we want to take that responsibility (?). We are under the influence of a variety of different things which of course we, we cannot help, and we cannot even digest well enough. And there are many reasons why we are the way we are. Still in this kind of attempt in the quietness of the consideration of the actuality if it could become more and more truthful through essentiality, through becoming free from it in the sense of essential essence, maybe it is possible that one can build up something that is oneself,; that is, as if one has some clay and you wish to make a statue. The statue is really you. That kind of thing that takes place when you model it, when you have it in your hands, your dexterity, you make it in a certain image of that what is within you, that what you wish it to be. And then finally there is something that perhaps could resemble an ideal. And when you wish to make it alive, because you don't want to cast it in stone or in bronze, or any kind of metal, you want it to be active. You want it to be you, that statue. That what you wish to develop for yourself becomes clearer and clearer as you work on it. As you eliminate this and that which is not right, or straighten out a line which was not the kind of thing that you had in mind. It is with anything that you create, always the same way. It is not limited to sculpture. It's not limited to pottery. It is not even limited to writing a book. You know when you wish to write and you weigh the words before, and you have a sentence and you want to make it a little shorter, a little more concise, and you try to find for three (?) hours what is the right word and expression, and you sit and ~~labor~~ on it maybe for a whole day just to write one page of a book, when that which you wish to write should have, you call it sometimes, eternal value. It does require energy, wish, attempts, constancy of purpose. We don't give it.

[illegible]

We are superficial. Of course we are under pressure. Every once in a while sit up for half an hour longer instead of going to bed. Or get up a little earlier instead of at the usual time. Or, in the midst of the day activity, you just take your time. You take a little walk, fifteen minutes may be already enough, we say, to come to yourself. The real Self with a capital 'S'. And you first have to find it through all the mishmash of your own unconscious behavior.

Was that it?

~~End music~~ ~~2 (check sounds incomplete)~~.

(end of side one)

SIDE TWO

MR. NYLAND: ~~(Check this - also sounds like something preceded it)~~

And that is what I mean many times by the Barn. When you come there, come with a purpose. Even if the purpose is to deliver a letter. It's a very small matter. You get into the door. Are you sensitive? Of course, one can apply this to all kinds of ways of behavior in any kind of conditions you are familiar with. You can say when I get into the car, I will remember myself. When I start driving I will. When I go around the corner and I slow down because I put on the brakes I become mindful of my foot. And because of that I will remember the ~~that~~ life of myself. Of course such things happen day after day, moment after moment, time after time, it doesn't matter when. It's always there but I only say perhaps a Barn can have still a special meaning even if you have been there a thousand times. A meeting like this can have a meaning even if you have had it for years and years in a certain pattern of talking a little bit ~~like this~~, and then a little bit of music and then we go home. Always the same stereotype goddamn thing that we do. Sometimes in monotony; sometimes because automatism simply takes hold of us. And we say hello, hello, hello as if at a tea party. Introducing at certain times, certain things that have reality. Things that come very? via definitely from way below your heart, that that what is the essential quantity (quality?) that is still there as an aliveness which is unspoiled. You have to believe in that, that it is there. If you don't believe in the existence of that you will never really Work. You know that. Something I've mentioned and I have mentioned many times, something that has to be touched, something that has to be awakened. Something that you know is there but not know well enough, until it starts to cry. Something that has to be born within one and the allowance of wanting it to be born, so that you start to create conditions for its own life.

That ~~And~~ of course is ~~it's~~ always the problem. At what particular level of your being will you stop? At what time in your life will you lose your aliveness? When exactly will you become less and less spirited in what you are doing? And go the road of deadness? At what time will you lose your desire to become and accept

that what you are? The question for each person without exception is when does his life really begin? After you have accumulated a great deal of information and all the different things he has studied and the contact he has made with others, and the many friends and acquaintances he has, he still is faced with that question. When will I really begin with myself or have I begun and how far am I now? How much time is left to accomplish what I set out with, and perhaps has diminished a little bit with my enthusiasm being taken up by a variety of little things which I know sometimes well enough they don't count very much. The utilization of energy for the variety of different purposes repeating and repeating the same damn thing that I have said already a thousand time. To become more and more during one hour essential, for one hour in the day to be essential. I said sometimes to live the whole day as if you will die tomorrow which of course you won't die because you don't believe in it (?). But you don't behave in accordance with it either, because you always have the doubt or rather more or less the assurance and maybe the assumption, I won't die. Of course we know we will, but it is not clear. And maybe it cannot be so useful.

I think it is probably easier to see what one is and then to have a certain measure in relation to that, perhaps at times you think about, about what you wish to become. And that a comparison because that which you wish to become (?) as an ideal for yourself is more or less based on the little bit of knowledge of yourself, that you have certain talents for certain directions. And you ought to use them and go in that direction instead of some other direction in preference to that what you feel belongs to you, and you can accomplish. And then day after day a statement to yourself. How have I been? What actually during this day, today, take today, did I remember of my ultimate aim? How much I have done today is in the direction of a yearly aim? Some promise I make to myself on my birthday or to be reminded of certain events happening to friends or people I know very well even care for, who then can tell me what have I done with myself during the time because such things are little shocks that poke me. And I have to digest when I am sensitive. And I cannot just pass them up or go by them and say never

mind now. No, they are disturbing, and they poke me a little bit more. And I remain sensitive with my conscience. And somehow or other, I have to give it attention, little as it may be, but I must in order to satisfy the deepest ground of my own conscience.

And so what can the Barn do to help you that way? If you wish to be helped. That's the big problem. Do you really honestly wish to Work on yourself? Do you acknowledge first responsibility? Also the knowledge you already have without fooling yourself, do you wish it to change? Are you willing to Work? It is very futile, literally, to see what has to be done and do it. Not always find an excuse. But most of the time to be alive with your life during the day and not lose yourself in complaints. To live in that positivity which could affect negativity but which you don't want one or the other to have an effect, because if it is only a positivity and a negativity, the result is only that what is the heaviest. And it may be positive and it may be negative. But there is no profit to you. During such kind of an experience only remain a channel and it flows through you, and you have really nothing to show for. And only that there is a little more positivity or negativity. What actually must take place as a result of an experiencing of either one or the other is the combination of the two by means of a force within oneself. And allowing if one is such negativity and positivity almost to touch each other. Not to touch because then the game is over. But if they don't touch, and they are at close proximity, you still have to squeeze in between. You know an electric field between two poles, static electricity; the closer you bring them together, the more exchange there is of electrons. It is that field in which a person should place himself. Being affected by one and the other and then the neutralizing force as force, is a force of conversion. Using the energy of both to the extent that he is capable of regulating the influx of the quantity. Changing then the quality of each into the quality of a force which he calls neutrality, impartiality, freedom from time in simultaneity. Then that force can actually leave the situation for whatever it is, in general the material condition of ourselves or perhaps

even the earth. But all the time then being a force and having satisfied the demands of this earth, he can leave and go to the next level of being.

Look at yourself, if you can, that way. Look at it to see that the progress has to be made and can be made. That you can have belief in that for yourself and hope that it will become actual. Again making that distinction. The expectancy is based on a realization already in the future that you describe but the hope is that what will enable you to reach the optimum value of the totality of all forces affecting you. And in the neutralization of the two that what remains becomes the positive force entering into the next level. It is not so much that I now say positive, it means really the directing force, because in its nature, that what reaches the next level is still a neutral one. And in meeting conditions as they are on the next level this force starts to function as a negativity in regard to that what already exists at that level which is positive. And then the different creatures, including myself again, having separated from such neutral force, again will be influenced , but this time by my own force as negativity as not having knowledge, and being affected by the positivity of the acquisition of understanding. Also that takes place on the next level the same way as it takes place on this level.

Sometimes I say let's pray that we will be able to stand the different onslaughts of unconsciousness and unconscientiousness; onslaught of laziness; the desire on the part of oneself which are definitely mundane many times of the day; a realization of that what one actually is; an acknowledgement and an acceptance and a wish to work with it and to reformulate and remold it, and put life in it coming from one's Magnetic Center. The same way as one prays to God for giving life to an 'I', So I pray to myself by means of my own Work, which I call the sculpture of my soul, that that could be enlivened with that what actually could be given as that what is already free within myself expanding, and then entering into that product of my creation. Again I say it doesn't matter very very much how you speak and how you feel and what you try to determine in words related to esoteric knowledge. What does count is the simplicity of being a human being

on earth, and the realization of the actual value of that form of life being expressed in that form. And after some time trying to see if that kind of form is harmful, deleterious, destructive to life itself, or is it helpful to be used as a stepping stone for life to become free-standing on you? ~~What one wishes for a foundation of a group is t~~

What one wishes for a foundation of a group is to make each person a foundation within himself, so that then in the understanding of what everyone of us is, we can agree that the totality of us becomes reliable as a group. That is really the aim, to see what we are worth. To be honest about it, not to be critical and not to say too much either. Just to continue to want to Work in silence. Not even to show that you are Working. Not wishing any particular respect or acknowledgement, but establishing within yourself a relationship with your conscience within, towards that what could become maybe your next ~~xxxxxxxx~~ conscience on a higher level. And for the time being symbolized by the one word which we call in our good states, God, and in our bad states we still call it 'I'.

I hope you have a good day tomorrow. I go away tomorrow at lunch but I hope you can come to coffee;maybe we can talk just then a little bit more. I have family duties to attend to, so I am sorry for those who may have birthdays. We'll try to make up next week, maybe, who knows, with a larger table.

To Gurdjieff. (Toast).
So we'll (?) play alittle.

END

Transcribed:

ROUGH: Jessica Haim 5/12/80
1st proof: Katherine Paras 5/30/80
2nd proof:
3rd proof:
Final: